

from all sin and from that which caused him to sin. The same lesson is taught in Ex 3: 3.

2. Consecration. He turned aside to see. He not only separated himself from Egypt (sin,) but he came near to God—this is consecration. Ex. 3: 3. "I will bring them up out of that land to a good land" (to himself.) This is consecration—dedication.

3. Nearness to God filled with the life and the power of God. The life, the power, the nearness of God brought him in humility upon his face.

In Ex. 19, these same three meanings are taught. In v. 10, separation from sin is taught by washing their clothes; in v. 4, consecration by bringing Israel to himself; the nearness, power, and life of God by his coming down upon the mount. Also the first lesson: God in the mount is what made the mount holy.

In Ex. 23: 2, 3, the fundamental lesson is consecration. Here God gave men wisdom that they might make holy garments to consecrate Aaron. From Ex. the 25th to the end of the 29th chapters we find the erection of the tabernacle and God entering it to make it holy.

Here we have three degrees of holiness. Two were possible under the old dispensation, the other not until the gospel age. (1) Those who worshiped in the outer court were partially separated from sin, partially dedicated to God, and came near and received a measure of the power of God. (2) The priests who went into the Holy Place separated themselves more thoroughly, dedicated themselves more fully, and came nearer to God, but they could not come into the presence of God. (3) The high priest went into the Holy of holies once every year but only for a few moments as a type of Christ; he had to immediately withdraw because the presence of God was not the place for Old Testament saints. See Heb. 9: 7-9. The Holy Ghost declared that the way into the Holy of holies where God was could not be enjoyed while the first tabernacle stood. The holy place represents Old Testament sanctification. A veil was between God under the law; the veil was taken away and the holy place and the most holy were thrown into one under the gospel. The veil was done away in Christ.

When Christ was crucified he rent the veil; after his resurrection, ascension, and sitting on the right hand of God, he received from the Father the Holy Ghost and at pentecost sent him down into man. Since that time the body has become the temple of the Holy Ghost, and sanctification as found in Gen. 2: 7, has been applied to man. God entered into the seventh day and sanctified it, so at pentecost he entered into man and sanctified man. God in man is distinctively New Testament sanctification.

*Elohim* is the plural Hebrew word for God and refers to the trinity, hence the triune God entered into the seventh day and rested. In John 14: 17 we learn that the Spirit was to dwell in man after pentecost; in Col. 1:

26 we learn that the indwelling Christ was a mystery until since pentecost; in II Cor. 6: 16 we find that God dwells in man, therefore from pentecost to the present time there has been an exact fulfillment of what sanctified meant when the word was first used, the triune God dwelling in man to sanctify him. Neither Moses or Joshua could give real soul rest, but gospel sanctification gives real Canaan rest, God's rest, real Sabbath rest, rest from our works, real soul rest. See Heb. chapters 3, 4. Under the Old Testament God only came near man; under the new he comes into man. This is the primary difference between Old and New Testament sanctification.

This highest New Testament use reflects back and includes all the lower uses, and each of these lower uses is given in a much higher sense in the New Testament.

1. Separation includes the separation from all sin under the Old Testament with the additional absolute heart separation of the New. In II Cor. 6: 14-17 the apostle had the separation of all ages in his mind and used it to teach the Christian separation from sin. Then in 7: 1 he adds to the separation from all filthiness of the flesh; (O. T. sanctification,) the cleansing from all filthiness of the spirit, both are included in New Testament sanctification. Every thing that is to be brought into captivity, we are to abstain even from the very appearance of evil. All coarse talking or thinking is to be dispensed with.

2. Consecration to God. In Rom. 12: 1, 2 we find a higher, purer and more complete consecration than is taught anywhere in the Old Testament. Here we are commanded to give our whole being to God. We are to be what he wants us to be, to do what he wants us to do, and to go where he wants us to go. All this is but the human side of sanctification. "Sanctify yourselves, perfecting holiness," and many other similar expressions refer to the human side of holiness. It only prepares us for the greatest blessing of sanctification. We are now but empty vessels ready to be filled.

3. God entering and filling every part of our being with himself is the highest blessing in gospel sanctification. Now he receives all the penetrating power of God that was possible under the Old Testament dispensation, the person of the Holy Ghost. Under the Old Testament they were sanctified by the penetrating power of the Holy Ghost; under the new by the Holy Ghost himself entering.

Under the old from without in; under the new from within out. To illustrate: Build fire outside of a stove and the heat penetrates inward, build the fire inside and it heats from the center outward. This illustrates the difference.

In John 20: 22 is found the highest possible sense of being filled with Holy Ghost.

In John 14: 17, 25 is found the New Testament sense of being filled.

When God first used the word in creation we find the highest New Testament use.

The germ of sanctification we find in regeneration when man is separated from sin dedicated to God, and receives a germ of the life and power of God, but he soon discovers an awful enemy within that he cannot subdue. Now his only remedy is to reckon himself dead to inbred sin and by faith receive the Spirit to cleanse his soul, body, and spirit thru and thru, that Christ may enter to abide forever, and do exceedingly above all asking or thinking. Then he gives constant rest, perfect and abiding peace, perpetual and unspeakable joy. This is gospel sanctification; the privilege of every Christian. We see that the reception of the Holy Spirit is only another name for New Testament sanctification. Since pentecost God entering into man sanctifies man just as God's entering the seventh day in creation sanctified it. *Nothing less than receiving the divine purity, the very essence of God is New Testament.*

GOSPEL SANCTIFICATION IS BOTH INSTANTANEOUS AND PROGRESSIVE.

II. Instantaneous sanctification. 1 Christ. (1) He was begotten of the Holy Ghost thirty years before he received the Spirit. Matt. 1: 18-20; Luke 1: 35. He was a sinless man born of a sinful woman. His birth represents regeneration. Every time a soul is born into the kingdom of God the mystery of creation is repeated. John 3: 3-5. Every time there is a soul converted there is planted in a sinful unholy son of Adam a seed of incorruptible and eternal life as pure as God himself. Man can sin, but that holy thing born of God can no more sin than the babe born in Bethlehem.

(2) At the age of thirty he consecrated himself by a life of sacrifice, suffering, humility, and servitude, when he received the Holy Ghost. Up to this time he was but one personality. Now he becomes two. The person of the Holy Ghost brought the Spirit of the Father into him to speak and work. Christ did nothing of himself, the Father did the works. For thirty years he did not save a soul or perform a miracle; but after receiving the Holy Spirit he did his life's work. The Holy Spirit was received instantaneously in answer to prayer. Luke 3: 21, 22.

2. Disciples. (1) They were saved over three years before they received the Holy Spirit. (2) At pentecost they received the Holy Ghost instantaneously after conversion in answer to prayer.

3. Pentecost. They were commanded to repent, then be baptized, and then receive the gift of the Holy Ghost. *Instantaneous gift, they were to receive.*

4. After pentecost. In Acts 8: 15-17 they first believed, then were baptized, and then thru the laying on of hands in answer they instantaneously received the Holy Spirit.

In Acts 19: 1-6 disciples believed were baptized by John's baptism; but they were not properly taught as they never heard of the Holy Ghost. As soon as Paul discovered their true condition he rebaptized them in answer to prayer, thru the laying on of hands